

Innermost Thoughts of Swami Vivekananda

Rules and Regulations of the Ramkrishna Math Belur, 1898



“For Truth everything can be given up,
but for nothing Truth can be forshaken.”

PREFACE

Swami Vivekananda lived a very short life. But his achievements are Himalayan. His lectures on different occasions, letters to different persons and other compositions are voluminous. Anybody can quote anything from that voluminous work selectively and can impart any notion regarding the great Hindu monk. For example, it is said that Vivekananda preferred playing football to reading scripture. The great saint believed that a sound health is essential for practice of religion. So he definitely advised a youth of ill health to play football. But that does not mean he preferred in general playing football to reading scripture.

Truth is that which a man utters with honesty—not that which he utters under a circumstance. A family man usually confides to his wife. A monk can only confide to his fellow monks. In Rules and Regulations Of the Ramkrishna Math, Belur, framed by Swamiji in 1898, Swami Vivekananda expressed his inner thought to his fellow monks.

He wrote, “It is specially for the preservation of the Hindu race and religion that Bhagavan Sri Ramakrishna the embodiment of mercy, has incarnated Himself.” He called Islam and Christianity as ‘foreign religion’ and advised, “Great effort should be made to bring even Muslims and Christians into the Hindu fold.”

So it indicates that he is not believer of the dictum ‘as many religions, as many paths to Godhead,’ taking Islam and Christianity into account. Vivekananda also stated, ‘for whoever goes out of the Hindu religion, is not only lost to us, but also we have in him one more enemy.’

Since Vivekananda is the greatest disciple of Sri Ramkrishna, it is evident that Sri Ramkrishna excluded Islam and Christianity from his ‘as many religions, as many paths to Godhead,’ concept. Hence his message of plurality is not unrestricted.

Readers are specially requested to read carefully the portion under the sub-title, PLAN OF WORK FOR INDIA in ‘Rules and Regulations Of the Ramkrishna Math.’ We added some emphasis also.

1st February, 2010 Dr. Rudra Pratap Chattopadhyaya

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Rules and Regulations of the Ramkrishna Math Belur, 1898

THE MATH (I)

1. This Math is established to work out one's own liberation, and to train oneself to do good to the world in every way, along the lines laid down by Sri Bhagavan Ramakrishna. For the women, too, a similar Math will be started.

2. The Women's Math will be conducted on exactly the same principle as that for men. There will be only this distinction that in the Women's Math there shall be no connection with monks, and in the Math for men no connection with nuns.

3. Two such Maths will be started in some suitable places in the Himalayas and conducted on similar principles.

4. So long as competent women are not available for the management of the Women's Math, it will be conducted by men from a distance. Thereafter the women will manage all their affairs them-selves.

5. For want of learning, religious orders become degraded. Therefore learning should always be cultivated.

6. In the absence of renunciation and austerity, luxury takes possession of the organisation; hence the spirit of renunciation and austerity should always be kept bright".

7. Propagation of its ideas keeps the vitality of the Order strong. Hence you should never cease from preaching work.

8. Such Maths are to be established all over the world. In some countries only spiritual ideas are needed; in others some amount of material comfort is greatly needed. Thus nations and individuals are to be led into the realm of spirituality along their respective paths, by fulfilling the particular wants they most seriously suffer from.

9. In India the first and foremost task is the spread of education and spirituality among the lower classes of people. Unless provision for food can be made, it is impossible for hungry people to have spirituality. Hence to show them new means of production of food is our first and foremost duty.

10. The Math will not pay much attention to social reform. For social ills or evil customs are a sort of disease in the social body. If that body is nourished by education and food, those evil customs will disappear by themselves. Hence, instead of wasting its energy in vociferously ventilating the social evils, it should be the aim of this Math to nourish the social body.

11. Without strength of character man succeeds in nothing. This lack of strength of character is the only cause of our want of practical wisdom.

12. Self-reliance and self-confidence are the only means of character-building. Therefore in every activity and in every teaching of this Math attention should be paid to this point.

13. The disciple should have absolute faith in the Gun'. Likewise, unless the Guru also has full faith in the disciple, the latter cannot make any progress. If the Guru has faith in the disciple, the latter's powers are manifested and the Guru's powers also gain in magnitude as a result of the faith of the disciple.

14. All activities of this Math will be carried on with the approval of all its members, and in the absence of unanimity, with the consent of the majority.

15. Whoever, renouncing lust and gold, desires to live his life by practising Nishkamakarma (selfless work), Bhakti (devotion), Yoga (concentration of mind) and Jnana (discrimination between the real and the unreal) — either one or two or all of these; whoever possesses a good character; whoever is free from jealousy and ready to do the behest of the Head of the Math and the Guru to the best of his ability — may be accepted as a member of this Math.

16. The members of the Math are divided into two groups: Naishthika Brahmacharins and Sannyasins. Naishthika Brahmacharins are those who are celibates from boyhood and will remain so throughout their life.

17. Those who lost their Brahmacharya but who have again taken the vow of chastity and are preparing for Sannyasa, can also be accepted as members of the Math.

18. Those boys whom their parents or guardians will voluntarily send to this Math for training or those who are orphans will also be admitted and trained in this Math but shall not be counted as its members. The question of marrying or not marrying after the completion of their training, will depend upon their choice.

19. For the present, only Hindu boys of good families will be admitted.

20. No idea finds acceptance in India except through religion. Hence economic improvement, education, social reforms and all such things will have to be introduced through religion.

21. Now the aim is to gradually develop this Math into an all-round university. In it, along with the cultivation of philosophy and religion, a full-fledged technical institute will have to be established. This is to be done first. Other departments may be gradually added later on.

22. **The root cause of all misery in India is the wide gulf between the lower and the upper classes.** Unless this difference is removed, there is no hope of any well-being. Therefore preachers will have to be sent to all places to impart education and religious-ideas to all those people.

23. **Therefore those who are in charge of the Math at present or will be so in future must always bear it in mind that this Math on no account be reduced to a Babajis' Thakurbari.**¹

24. A Thakurbari does some amount of good to a few; it satisfies the curiosity of a small number of people. But through this Math the welfare of the whole world will be affected.

THE MATH (II)

1. Mutual love, obedience to the authorities, forbearance and absolute purity are the only means of maintaining unity among the brothers.

2. Above all, a common ideal is the chief bond of unity.

3. Our Master did not come for name and fame. We are His servants; we too do not hanker after the enjoyment of name and fame. Our chief object is to carry out His commands, leading pure lives ourselves, and teaching others to do so.

4. Every member of this Math should feel that in every act of his he may manifest the glory of the Lord and that wherever he may go or in whatever circumstances he may be, he is a representative of Sri Ramakrishna, and that it is through Him that people will see the Lord.

5. If this idea is always kept alive in the mind no wrong step would be taken in future.

6. Obedience is the greatest aid to practicality. Therefore orders will have to be carried out, giving up the fear of life itself. **Fear is the root cause of all misery. Fear is the greatest sin. That fear should be completely shaken-off.**

7. To speak ill of another behind his back is the prime cause of snapping the fraternal bonds. Therefore no one shall do that. If anyone has anything to say against a brother, it should be told to him alone in private.

8. None among His servants or His servants' servants is bad. If they were so, none of them would have come here. Therefore before thinking of anyone as bad, one should first think "Why do I see evil?"

9. Continuance of policy through generations is the only means of accomplishing great deeds and gradually accumulating strength. That is to say, whatever line of action one head of the Math adopts to realise the above-mentioned objective, his successor also should follow that line of action alone.

10. Unity is the chief means of progress and the only method of gaining strength. Therefore if anyone tries to disrupt this unity by thought, word or deed, the curse of the whole Sangha will fall on his head and he shall lose this world as well as the next.

11. If anyone has a fall from the ideal, he should confess his guilt before the whole Sangha and

humbly submit to whatever the Sangha decides about him.

12. Whoever, after committing an offence, denies his guilt and starts quarrelling with the Sangha, shall lose this world as well as the next.

13. For this Sangha is His very body and in this Order He is ever present.

14. Whatever the united Sangha commands is the command of the Master; whoever worships the Sangha, worships the Master; and whoever disobeys the Sangha, disobeys the Master.

THE CREED

1. If we compile the sayings of Sri Ramakrishna and make them the sole scripture, the only outcome of His broad ideas and ideals and our life-long labour will be that we shall be creating a small and narrow sect and making this society, already divided into many quarrelling factions, still more tumultuous.

2. Therefore our eternal scripture, the Vedas will be accepted and preached as the sole scripture. And even as the Gita was in the ancient times, so will Sri Ramakrishna's sayings be the most modern, and perfect commentary on the Vedic doctrines.

3. In other words, Sankaracharya and all other commentators made a tremendous mistake in thinking that the whole of the Vedas presented only a single doctrine. Therefore they are guilty of torturing those of the apparently conflicting Vedic texts which go against their own doctrines, into ideas of their particular schools.

4. Even as in ancient times it was only the Lord, the deliverer of the message of the Gita, who partially harmonized the apparently conflicting views, so also to settle once for all the same dispute which assumed immense proportions in course of time, He Himself has come as Sri Ramakrishna.

5. Therefore no one has the power to understand the Vedas and Vedanta, unless they are read in the light of His utterances and seen through the medium of His life. In other words, it was Sri Ramakrishna who for the first time taught and exemplified in His life the scriptural statements which appear at first sight to be contradictory, were meant for different types of aspirants, and arranged in the order of gradual development. That the whole world will, in consequence of these teachings, forget its disputes and disagreements and be united in a fraternal bond in religious and other matters, is inferred from the ever-widening sphere of influence which radiates from this very centre.

6. That is to say, the Vedas and other scriptures were so long hidden in the darkness of ignorance, and the light of Sri Ramakrishna has revealed them again.

7. Hence it is clearly understood that new scriptures, are unnecessary new light is coming from the ancient, eternal Shastras. We shall have to gather their significance through the microscope of the life of Sri Ramakrishna.

8. Sri Ramakrishna's utterances, well compiled and accepted by His constant attendants will be honoured as commentaries of the Veda's.

9. The Vedas are to be interpreted in the light of Sri Ramakrishna's ideas and ideals. Above all, this should be always borne in mind that all His teachings are for the good of the world. **If ever anyone heard from Him anything that was harmful, it should be understood that it was meant for a particular individual, and that, though it might be harmful when followed by others, it was beneficial to that particular individual.**

10. From among all His utterances, those that were meant for particular individuals and those that were for universal good, are to be separated in this way. Of these, only the teachings meant for universal good will be compiled in book form and circulated among the public.

11. Teachings meant for particular individuals will also be collected and privately preserved in the

Math. By means of these teachings the preachers of the Math will be trained to give special instructions to particular individuals.

12. One of the Master's own utterances is that those who have seen the chameleon but once, know only one of its colours; but those who have lived under the tree are aware of all the colours it assumes. Therefore no saying of His will be accepted as authentic, unless verified by those who constantly listed with Him and whom He brought up to fulfil His life's mission.

13. Such a unique personality—a synthesis of Jnana, Yoga, Bhakti and Karma in their utmost perfection, did never appear before in the human race. He alone is a true disciple and follower of Sri Ramakrishna whose character is similarly perfect in all respects.

14. The formation of such a perfect character is the aim of this age, and everyone, should strive for that alone with all his might.

METHOD OF SPIRITUAL PRACTICE (Sadhana)

1. The Master used to teach different courses of practices to different individuals. Hence there cannot be any universal method for such practice.

2. But for the benefit of the general public it will be enough to teach a little Bhakti, Bhajana (worship) and practical Advaitism—"Do whatever you like with the knowledge of Advaita in your pocket".

3. All methods of Sadhana taught by the Master will be collected in the aforesaid manner and privately preserved in the Math for the training of teachers. For the Sadhana taught to a particular individual may be even harmful to another.

4. The aim of this Math is to build character through the combination of Jnana, Bhakti, Yoga and Karma; and all the Sadhanas that are necessary for that end will be accepted as the Sadhanas of this Math.

5. Therefore everyone should bear this in mind that anyone showing deficiency in even a single one of these, has not had his character perfectly cast in the mould of Sri Ramakrishna.

6. This also should be borne in mind that he who strives for the good of others does a nobler work than he who tries only to work out his own liberation.

7. For this training, this Math will be first divided into four departments, *viz.* Jnana, Bhakti, Karma and Yoga; and in each department there will be competent persons appointed as teachers to give lessons on the subject to be taught in that particular section.

8. In each department books etc. useful for the understanding of its specific subject should be read and practices that will help realisation will be taught.

9. But the members of all the departments will have to do some work in the department of Karma.

10. "The body is the primary instrument for the attainment of Dharma". Therefore attention will have to be paid always to the preservation of health. But if the body falls in the achievement of a great object, it should be considered as the highest good.

11. Scriptures like the Gita, and the Lord Himself too, were against useless severe austerities. Hence these are to be avoided. But those austerities which, though causing a little physical pain, are yet highly beneficial, should be practised by all. Otherwise luxury will creep in and bring about complete ruin.

12. Our object is neither luxury, nor austerity, nor Yoga, but the severance of the bondage of birth and death, the attainment of Jnana or Bhakti

13. Therefore we shall heartily welcome any means which will serve this end.

14. The Lord has not yet given up the Ramakrishna Form. Some see Him in that Form even now and receive instructions from Him and all can see Him if they so desire. This Form will last until He comes again in another gross Body. Though He is not visible to all—that He is in this Sangha and is guiding it is a fact of everybody's experience. Otherwise such a world-wide movement could never been set on foot

in so short a time by this handful of insignificant helpless and persecuted boys.

15. Therefore, if anyone in this Sangha discovers any new method of Sadhana which does not contradict the teaching of the Master and is found to produce beneficial results, it will also be accepted, honoured and followed as the command of the Master.

16. If the Master has repeatedly commanded us to renounce anything besides lust and gold, it is the limiting of the infinite aspect of God by saying, "He is this much only".

17. Whoever will try to limit the infinite aspect of God in this manner is a despicable fellow and hater of God!

18. A narrow society has depth and intensity of spirituality. A narrow stream is more rapid. In a catholic society, along with the expansion of its ideas, their depth and intensity are seen to dwindle.

19. But the wonder of it is that in this Ramakrishna Form there has been a combination of ideas deeper than the sea and vaster than the sky, transcending all records of history.

20. This proves that vastness, catholicity and intensity in the highest degree can coexist in a single individual and a society also can be built in the same pattern; for society is only an aggregate of individuals.

BHAKTI

1. The methods of practising Bhakti such as the service unto the Lord, repetition of His name, singing devotional songs, etc. which were taught in the ancient times or are being taught in modern days or will be taught in future, will all be cordially accepted. But the point of caution in this regard is that often character is not built by Bhakti alone. **It has to be specially borne in mind that nobody is qualified for Bhakti unless he is moral.**

2. It also should be, remembered by all that merely exhausting the nerves by capering about in the excitement of Sankirtana and falling into swoon do not mean Bhakt.

3. The high state of Yoga is reached through the intensity of Bhakti. But it is not to be concluded that mere capering or falling into swoon or seeing extraordinary visions in that state of ecstasy means that a person has attained the state of Samadhi.

4. It should be ascertained whether it is a state of Samadhi brought about by Bhakti or a case of hallucination due to nervous excitement.

5. The visions the Master used to see or the prophecies He used to make in the state of Bhava-Samadhi, are all being gradually fulfilled. Moreover, every realization of His in that state was unselfish and moral and for the good of mankind.

6. If anybody has that kind of Bhava-Samadhi, it should be understood to be the result of practising Bhakti. If, on the other hand, it is selfish, immoral and fruitless, we must understand that the person is a victim of nerve-disease and steps should be taken to cure him of that disease.

7. The authorities should also take special care that any one of the different forms of practice such as Bhakti, etc. does not become too strong and suppress others.

8. For the growth of the devotional mood, the Lord's praises will be sung in the form of devotional music; and in that, attention should be paid to time, rhythm, etc.

THE WORSHIP-ROOM

1. Every member of this Math will be entitled to enter the worship-room and worship there.

2. Sri Ramakrishna left no instruction for installing His image and offering worship, food, etc. to Him. We have introduced these things in His honour.

3. Yoga; Dhyana (meditation), Bhajana (devotional music), Japa (repetition of the Lord's name), etc. constitute His principal teaching. None of the present inmates of the Math admits that Sri Ramakrishna instructed anyone to instal His image and offer worship or food, etc. to Him. Only during His last days He used to instruct some disciples to meditate on His form.

4. To act according to the Master's teachings is in itself the proper way to honour Him.

5. Therefore this Math has been founded for the culture and realization of the high grades of discipline like meditation, Bhajana, etc., conducive to Bhakti and Mukti, which the Master preached and illustrated by His own life, and for propagating those ideas among the whole of mankind down to the Mlechchha and the Chandala.

6. Whoever in any way adopts with a pure heart the path shown by Him, may be selected as a member of this Math provided he is a man of renunciation. Whether he accepts the Master as God or is an Avatara or as an ordinary Guru, is of no consequence.

7. Other things such as, image-worship etc. will also be retained in their proper places. But the method of Sadhana (spiritual practice) as shown by the Master will alone Have the highest place and be worthy of the greatest Endeavour.

8. In other words, everyone should particularly remember that whoever gives up meditation, Bhajana, etc., and remains busy only with image-worship, offering of food etc. is disregarding the method of Sadhana shown by the Master. There is no harm if, along with the principal duties of meditation, Bhajana, etc., the image-worship and other practices are retained.

PLAN OF WORK FOR INDIA

1. When the Muslims first came to India, there were, according to their historical records, sixty crores of Hindus in India. This calculation suffers rather from underestimation than exaggeration; for lots of people perished solely through the persecution of the Muslims. Therefore it is obvious that the number of the Hindus was even more than sixty crores — on no account less than that. But today the same Hindus have dwindled into twenty crores. Over and above that, with the ascendancy of the Christian powers, about two crores of people have become Christians and more than a lakh of people are becoming Christians every year. It is specially for the preservation of the Hindu race and religion that Bhagavan Sri Ramakrishna, the embodiment of mercy, has incarnated Himself.

2. Our society is built upon the division into castes. All societies are built that way. But there is some difference between our society and those of others.

3. Throughout nature two great forces are constantly working. It is the struggle between these two mighty forces that brings about all the diversity and Lila (activity) in the world. In human society also, these two forces are constantly creating the diversity of caste and will continue to do so. Side by side with this diversity, difference in privileges is appearing in the human society like the shadow of death.

4. Of these two forces, one favours the difference in privileges while the other appearing in opposition tries to destroy it.

5. Diversity is the very life of the world, and this caste in the form of diversity is never to be destroyed. In other words, according to the difference in intelligence and power, there must be difference in activity among different individuals. For instance, one is competent to rule the society while another is able to sweep the dust of the street. But it becomes the root cause of social evil if, for this reason, the man who is efficient in ruling the society, monopolizes the right to all the enjoyments of the world while the sweeper of the street dies of starvation. If there be a hundred thousand castes more than those that exist in our society, it will lead to good rather than evil. For, the greater the number of castes in a country,

the larger the number of occupations like crafts and industries. But the fight is going on against that form of caste which, like the shadow of death, consists in the difference of privileges. The more a nation is defeated in this fight, the greater is its misery, and the more it succeeds in this struggle, the higher does it rise in the scale of progress.

6. What is called politics in society is nothing but the struggle between the privileged and non-privileged classes, brought about by this difference in enjoyments.

7. Vanquished in this gigantic struggle originating from the difference in privileges, India has fallen almost lifeless

8. Therefore, let alone the establishment of relations of equality with foreign nations, there is no hope of India's acquiring the power of revival until she is able to establish equality at home.

9. In other words, the gist of the thing is, that the division into castes such as the Brahmana and the Kshatriya, is not at fault, but it is the difference in privileges that has become the cause of great evil.

10. Therefore our object is not to destroy the division of castes, but to establish the equality of privileges. The chief vow of our life is to help everyone down to the Chandala to attain the right to Dharma (virtue, duty, etc.), Artha (wealth), Kama (enjoyment), and Moksha (liberation).

11. India will wake up again and the great tidal wave that has arisen from this centre will like a mighty deluge inundate the whole of mankind and carry them on towards liberation. This is our faith and we have girded up our loins to achieve this very objective to the best of our capacity through the successive generations of disciples.

12. Whoever will believe in this shall gain tremendous power and energy through the grace of the Master.

13. This land of India is being illumined to a certain extent now-a-days by the lustre of the Western light. Slowly the report of the gigantic struggle and fight to death among the great nations of the West for removing the distinction of privileges, is finding its way into this sleeping nation and kindling a little ray of hope even in the dispirited hearts of the people of our country. The ideas of common human rights and the glory of the Atman are slowly entering into the veins of this country through various channels, straight or crooked. The dispossessed classes are demanding back their for-feited rights. If at such a time learning, religion, etc. remain confined to a particular class, that learning or that religion will die.

14. **There are three dangers before us: (1) All castes other than the Brahmana will combine and create a new religion like Buddhism of the ancient times; (2) will embrace a foreign religion; or (3) all religious ideas will completely disappear from India.**

15. In the first alternative, all efforts to stabilize this very ancient civilization will be fruitless. This India will revert back to childhood, and forgetting all her past glory will be able to advance only a little on the path of progress after a long time. In the second alternative, the Indian

civilization and the Aryan race will be destroyed very soon. **For whoever goes out of the Hindu religion, is not only lost to us, but also we have in him one more enemy. It is well known in history what great harm was done during the Muslim regime by the renegades who became enemies and destroyed their own hearth and home. In the third alternative, the cause of great danger lies in the fact that, with the destruction of the foundation of the life of an individual or a nation, that individual or nation is also destroyed. The life of the Aryan race is founded on religion. If that is destroyed, the downfall of the Aryan race is inevitable.**

16. The current of a river chooses by itself the path of least resistance. The current of social well-being also flows of its own accord along the same path of least resistance. Therefore a society also should be led along the same path.

17. India is full of many races, indigenous as well as foreign. The Aryan religion and Aryan ideas have not yet penetrated into most of them.

18. Therefore we shall be able to avert this great danger by first Aryanizing India, giving everybody the privilege of the Aryans and inviting all without distinction to the Aryan scriptures and spiritual practices. Hence we should at first accord full rights of the Aryan religion unto those castes which have slightly deviated from it for want of Samskaras (purificatory rites such as Upanayana),

by giving them the Samsakras again. A man has his interest only in that in which he has a right. Otherwise, the other castes will discard the Aryan religion, considering it to be the religion of the Brahmana alone. Similarly **the Hindu society will have to be broadened by giving Samskara to all castes down to the Chandala, and even to the foreign races like the Mlechchhas.** But we shall have to proceed slowly in this work. At present we should give Samskara to those who are qualified for it according to the scriptures, but are without it through their own ignorance.

19. In this manner the preaching of the scriptures and religion shall be extensive and numerous shall be their preachers.

20. **Great effort should be made to bring even Muslims and Christians into the Hindu fold. But for some time the Samskaras like the Upanayana need not be given to them.**

21. The ideal of this world is that state when “the whole world will be full of Brahman” again, when there will be no need of the Sudra, the Vaisya or the Kshatriya powers; when a child will come to the world endowed with Yogic powers from the very birth; when spiritual force will have full sway over material force; when disease and grief will no more be able to affect the human body and mind; when the sense organs will not be able to run counter to the mind when the application of brute force will be completely effaced from human memory like a dream of the past and when love will be the sole motive force in all actions in this world; then only the whole of mankind will be endowed with Brahmana qualities and become Brahmana. It is then only that caste distinctions will disappear and the Satya-Yuga visualised by the ancient Rishis, will come into being. That kind of division of caste alone which gradually leads along that path will have to be adopted. Only that kind of division into castes will be cordially accepted which is the best means to the elimination of caste distinctions.

22. It is the confinement of marital connections among people of the same lineage, or among very near blood-relations that has debilitated the national physique. **It is also well-known in history that no nation with a weak physique can ever be great.** Hence one of our foremost duties is to devise means to make the Hindus physically stronger.

23. **The stopping of intermarriage among different castes, the cessation of marital contact among the different branches into which each caste came to be divided and, above all, the further narrowing down of the scope of marriage by the system of Kulinism, have polluted the blood and greatly reduced the strength and vitality.**

24. **To remedy this evil, efforts should be made at the outset to set up matrimonial relations among the different subdivisions in each caste.**

25. “As fire remains untarnished even by consuming everything, so the powerful remain unstained by their actions”. A community that has accumulated power can lead the society in any direction it likes. The only means of accumulating this power is purity, unself-ishness and acquisition of learning. The more we accumulate these in us, the more shall we be able to influence the society.

26. To achieve this end, it is necessary to create a highly powerful community, the vital force of which will gradually enter into the bone and marrow of India and will bring her back to life from her moribund condition.

27. Through the fear of public criticism, or of want of food, or of loss of reputation, one does not dare to launch a new enterprise even though it may be beneficial to the human society. Moreover, the longer a community has followed a particular path, the harder it is for it to tread a new one. Therefore to lay the foundation of this highly powerful community, the only means is to establish new colonies, where people, keeping away from social domination, which is even a harder form of bondage than that of the past Samskaras, will put forth new enthusiasm and new enterprise and will be endowed with new strength. There is no chance of founding colonies outside India.

28. In Central India, near Hazaribagh and such other districts, plenty of fertile, well-watered, healthy land may even now be easily available. In

that region a big plot of land will have to be acquired and on it a big technical school, and gradually factories etc., will have to be started. As new ways of production of food will be discovered, people will begin to settle down in that colony. Then you can mould them in any shape you like.

RULES FOR THE MATH*

1. It is decided that this Math will be the central Math. All other Maths under it are to be conducted according to its rules.
2. Only the Sannyasins and Brahmacharins of this Math will be competent to express their views on matters concerning this Math. Here 'Sannyasins' and 'Brahmacharins' mean the disciples and grand-disciples of Sri Ramakrishna.
3. All the Sannyasins and Brahmacharins will jointly elect a President.
4. Along with the President, one or two or more Vice-Presidents are to be elected.
5. To decide any matter, the consent of three-fourths of the Sannyasins and Brahmacharins will do. For the present, for the next four years, the President and his assistants will have the power to act, even against the opinion of the Sannyasins and Brahmacharins.
6. Each Sannyasin can cast two votes and each Brahmacharin one vote.
7. The use of all intoxicants except tobacco is prohibited in the Math. All should converse amicably with one another. When anybody needs anything, he should inform the manager.
8. The Brahmacharins will show due respect to the Sannyasins.
9. Due respect and reverence should be shown to all religions, religious preachers and the deities worshipped in all religions.
10. As far as possible, everybody should get up early in the morning. All clothings should be kept clean.
11. The manager is to see that all the members keep all their things clean and get proper food at the right time.
12. For the preservation of health everybody should take a little exercise.
13. The Head of the Math and his assistant are to see that early in the morning everybody practises Japa, meditation, worship, read-ing of scriptures, etc. according to his taste.
14. All should take meals together as far as possible. Then they should take rest for two hours.
15. Thereafter all should study scriptures according to their choice, singly, or by twos or threes.
16. In the afternoon there will be a class again when one will read and the others will listen.
17. In the evening there will be again Japa, meditation and chanting of hymns, etc.
18. All work and conversation should be carried on quietly.
19. Those who will go out for preaching should try to establish Maths at different places, similar to the main Math. Those who will go out for preaching or for travel should write at least one letter every week, giving report of their preaching or travel. Those who will be in charge of correspondence will carefully preserve those letters and write to them according to the order and instruction of the Head of the Math and keep copies thereof.
20. Visitors should sit in the parlour and hold conversation, etc. with those whom they want.
21. None will be allowed to spend the night in the Math without the permission of the Head.
22. A bell is to be rung before all works that are to be done jointly by all members.
23. These rules will admit of being added to and altered according to necessity.
24. When a member in charge of any work has to go out elsewhere, he should hand over his charge to his assistant or in the absence of an assistant, to some other member of the Math.**

** "This rule was added by Swamiji afterwards.

